

A SERMON

PREACHED AT PAVLES  
CROSSE THE IX. OF  
NOVEMBER,

1589.

By

WILLIAM JAMES D. of Divini-  
tie, and Deane of Christes-church  
in Oxford.

1. Ioan. 4.

*Ne cuius spiritui credatis, sed probate spiritus an ex Deo sint, Quo-  
niam multi pseudopropbeta exierunt in mundum.*

Believe not euery spirit, but proue the spirits whether they are of God or  
not: For many false prophets are gone out into the world.

Iacob. 1.

*Si quis videtur religiosis esse inter vos, qui non frenat linguam su-  
am, sed aborare sinit cor suum, huius vana est religio.*

If any man among you seemeth religious, and refraineth not his tongue,  
but deceiueh his owne heart, this mans religion is in vayne.

Hieron. ad Pammachium.

*Felices (inquit Fabius) essent artes, si de ijs soli artifices indica-  
rent.*

Happy (saith Fabius) were the Arts, if they onely who are skillfull in them,  
might iudge of them.

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NEWBERIE.

1590.







TO THE RIGHT HONO-  
RABLE MY ESPECIAL  
GOOD LORD AND MASTER

SIR CHRISTOPHER HATTON, lord Chan-  
cellour of England, Knight of the most noble Order of  
the Garter, and Chancellour of the Vniuersi-  
tie of Oxford, &c.



I pleased your  
good Lordship to re-  
quire a Copie of my  
sermon which I prea-  
ched lately at Paules  
crosse: which albeit I  
had denied to my lord  
of London, & diuers  
others before, yet see-  
ing it pleased your  
good lordship at your leasure to vouchsafe the reading  
of it, I haue now at my returne hither, put it downe as

THE EPISTLE  
neere as I could, and I thinke almost verbatim, as I  
vttred it. VVherein as my chief purpose was to asswage  
(if it might bee) and for my small measure I endeuou-  
red it, the contentions stirred up amongst vs: so haue  
I not kept backe my opinion, nay my conscience, tou-  
ching the man that troubleth vs, and the matter by  
him entended. VVherein I protest (before God) that  
as I flattered not the Church gouernment (for I owe to  
no bishop therein for any benefite receined, any thing  
farther then dutie and good will: ) so if it had bene my  
last speach that euer I should haue had, euen for the  
dutie I owe to Gods Church, either this, or what so e-  
uer God should haue giuen to this sence, should haue  
bene sayd. I am sory, and it griueth mee to see the  
heapes of Nouelties that in her Maiesties most graci-  
ous raigne, and in so plentifull a light of the Gospell,  
our inconstant Islanders haue brought into the world.  
It argueth that the enuious man sleepech not, but hath  
sowed tares, and that they fructifie, and laboureth by  
all meanes, by sea and land, to make Profelites. There  
was a time when a learned ministerie (a thing much to  
be desired, as also your Lordships great care in bestow-  
ing the linings in your gift, and the regard which they  
haue, whom your Lordship putteth in trust, by prefer-  
ring learned men and Graduates of the Vniuersities,  
doeth testifie to all the world, that your Lordship doeth  
seeke



seeke the like) was by the wisest and most zealous  
thought sufficient. But if our brethren in zeale thinke  
that this can not be done, but by extinguishing the an-  
cient names and functions of Bishops in the Church,  
(a calling begunne and continued from the Apostles  
time vnto this day) and ouerturning the estate establi-  
shed: I will say with the Apostle, zelum habent, sed  
non secundum scientiam. It is no way to breed a  
learned ministerie, either to pull downe the reward that  
should encourage them, or the meanes to maintaine  
them, when they are bred. If any Bishops haue trans-  
gressed in their callings, especially in admitting of insuf-  
ficient Ministers, (as it must be confessed they haue  
done) be it that he were an eie (though blind in this)  
that is, a chiefe one, or but a hand, or a foote, that is of a  
lower place, surely it is ill physicke for this bearded eye, or  
for this sore hand or foote, to choppe off the head, or kill  
the body.

It is hard that nothing can please these men, vnlesse  
the Church possessions, in deede their mothers bowels  
be pulled out: and the cause why they begin with vs, is  
this, they must first haue a footing somewhere, and here  
they see the hedge is lowest. It is pitifull to see howe to  
this purpose in many places of this land, he is thought  
the onely zealous, learned, and godly preacher, that can  
finde most faults, pretend most wants, neuer giuing God

once thanks for the aboundance of his blessings vpon  
this Church, and nation, which for these 32. yeeres hath  
bene, yea euen at this day is a nurse, nay rather a mo-  
ther to all the Churches almost in all Christendome.  
And whereas we ought to teach repentance, amende-  
ment of life, faith to God, obedience to superiors, and  
charitie one to another, to rebuke pride, couetousnes,  
wantonnes, newfanglednes, slaunderings, backbitings,  
and the like: if none of these be once named, but our  
spirituall Pastors torne and traduced, our owne vices  
not once touched, but the Church and Church-men  
paid home, then is he in many mens iudgements, a zea-  
lous man, a childe of God, neuer man spake on this  
wise. In this simple sermon I did cast in my mite: if it  
perswaded, I haue my hearts desire, and God, I trust,  
hath the glory: if it but a litle staied any, but to make  
a pause, some Apollos may water it, and some others  
may build vpon it. If it offended, I knowe the trueth  
doth not alwaies purchase friendes, and that nulla  
medicamenta tam faciunt dolorem, quam  
que sunt salutaria. Surely as my meaning was not  
to sowe pillowes vnder any mans elbowes, so was it  
not to grieue any, or to be contentious. For my owne  
part, Liberaui animam meam. This I here haue  
sent, submitting it, and my selfe wholly to your Lord-  
ships good pleasure, humbly beseeching Almighty God

to

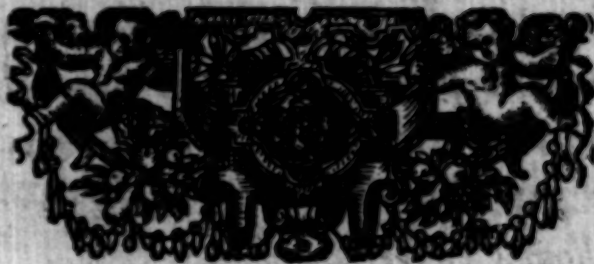


DEDICATORIE.

to guide your Lordship to the glory of his name,  
the good of his Church, and Common wealth,  
and of this Vniuersitie (not the mea-  
nest member thereof.) From  
Christes-Church in Oxford  
the 17. of Decem-  
ber. 1589.

Your Lordships Chaplaine  
humbly in the Lord to be  
commanded,

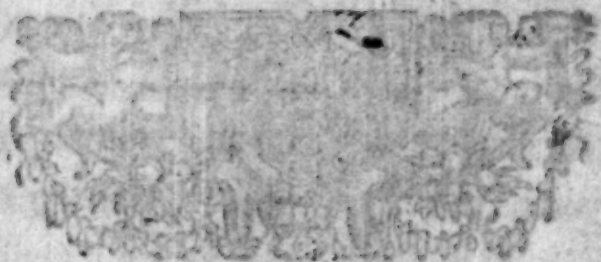
W. IAMES.



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Your Lordships Chaplain  
humbly in the Lord to be  
commanded,

W. JAMES.





25 Least there should be any diuision in the body, but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now yee are the body of Christ, and members for your part.



He Apostle S. Paul hauing planted a church at Corinth, and now labouring with the glad tidings of the Gospel, to lightē the hearts of the Philippians, or (as some thinke) the Ephesians, who sate in darkenesse and shadow of death: absent from Corinth in bodie, though present in spirite; in the meane time it is not credible, what tares the enuious man sowed in the Lordes field, among the Lordes wheate, neither how many rauening wolues entred, not sparing the flocke. Hence there arose in their religion, in some, Apostasie and falling from God, ~~snatching a side~~ like a broken bow: in some others there were itching eares, and desire of nouelties: In their liues, singular iniquitie and wickednesse: in their sacraments, intollerable corruption and prophanation: in euery thing studie of partes and contention, so as one held of Paul, another of Apollos, another of Cephas: and, that which in this place did of all other most miserablie vexē the Church, and threatened as it were an vtter ruine, the greater, and men of more excellent gifts, cōtemned them of meaner gifts, insulting ouer them, pleasing themselues aboue measure, in loue and liking with their owne excellencie: on

B

the

the other side, they on whom God had bestowed gifts in smaller measure, enuied their superiors; repined to liue vnder their subiection, nay, they found fault with God himselfe, as though hee had not in due portion distributed his blessings.

The Apostle <sup>therefore</sup> in this similitude of the members of the body, goeth about as a good Physitian to heale this disease, shewing that no member, no not the least, not the meanest, is to be contemned, nay, proouing that the meanest members and of least accompt, are most to be honoured.

Euery man must walke in his calling contentedly: *Non omnes possumus esse Caesares*, saith hee. They that brought not golde, nor siluer, nor precious stones to the building of the temple, yet did good offices, if they brought but wood or stone. If we cannot attaine to be *in primis*, to haue the first goale, yet is it praise woorthy if we may haue the second or the third. In the building of the temple, they that laid the foundations, nay, that digged places to lay the first stone in, that hewed and squared the stone and timber, were of lesse reputation and account, then those that carued & gilded the temple: yet was the others worke and labour far more necessarie.

They that till the land and sow the seed, that thresh and grind the corne, are of lesse reckoning and estimation, then those that liue in princes courts: yet is their labour and seruice farre more needfull.

*again* In mans body the soueraigntie is the heads: the eyes, and eares, as in place, so in dignitie excell the handes and feete: yet cannot the eye say to the hand, *I haue no need of thee, nor the head agayne to the feete, I haue no need of you.*

Yea



*Yea much rather those members of the body which seeme to be more feeble, are more necessarie.*

*And upon those members of the body which we thinke most vn honest, put wee more honestie on, and our vncomely partes haue more comelines on.*

*For our comely partes need it not, but God hath tempered the body together, and hath giuen the more honour to that part which lacked.*

*And that (as it is in my text) least there should be any diuision in the body, &c.*

This is then the Apostles scope & drift, that as there is great difference betwene the members of the bodie, whether we respect the placing of them in the body, or their force or dignitie, yet none can lacke anothers helpe and ministerie: so in the church, they who are as heads or eies, that is, the chief, may not contemne the hands & feete, that is, the meanest, but must giue them the more honour: and on the other side, they that are the handes and feete, that is, the lowest and meanest, must not take vnto them the honour of the head, neither must murmure against it, and that therefore, least there should bee any diuision in the body, but that as members they ought to haue the same care one for another.

Great was the occasion that mooued the Apostle to vse this similitude, whereby he laid open their vaine & fruitlesse contention: so as that if they were not blind, they might see their owne folly, and waxe wise, & euery man esteeme & iudge of himself according to his place & conditiō, whereunto the lord hath called him. And I would to god we had not now a greater cause, & might not make a more iust complaint then S. Paul might.

As in a cōmon fire euery mā bringeth somwhat with him,

him, either water to quench, or somewhat els to helpe,  
no man at such a time standeth idle; so I at this time,  
and in this place, doe bring to you this saying of the  
Apostle,

*Least there should be diuision in the body, let the members  
haue the same care one for another. If one member suffer, all  
suffer with it, if one member be had in honor, all reioice with it.*

In handling whereof, I purpose by Gods assistance,  
and your patience, to followe the diuision that Chry-  
sost. in his 31. homilie on this epistle, & on these words  
maketh, *Tria igitur hic flagitauit Apostolus: Ne scindantur,  
sed penitissime copulentur: ex quo sibi prospiciant: quicquid  
incidat, commune putent.* The Apostle hath required (saith  
he) three things: first, that they be not rent or diuided  
among themselues, but most firmly coupled toge-  
ther, and that in these wordes, *lest there should be any diui-  
sion in the body.*

Secondly, that the members should haue a mutuall  
care one for another, and that in these wordes, *that the  
members should haue the same care one for another.*

Thirdly, that they should accompt that all things  
that happened to one, were common to all, and that in  
these wordes: *Therefore if one member suffer, all the mem-  
bers suffer with it: if one be had in honour, all reioyce with it.*

First here is a prohibition, Let there be no faction or  
diuision among you: then, a mutual care, Let the mem-  
bers haue not onely a care, but the same care, one for  
another: thirdly, not onely a care is commanded, but  
a commiseration, If one member suffer, all the rest suffer  
with it, &c.

And lastly, if the time will suffer, shall be added the  
explication and application of the Apostles similitude  
in the wordes following: *Ye are the bodie of Christ, and  
members*



members in part.

### The first part.

*I am in the first*  
Lest there should be any diuision in the body, &c. Nature the common parent of vs all, who (as Philosophie teacheth) doth nothing in vaine, albeit that all her motions be by contraries; and that in this great and wide world, wherein there is wonderful and strange variety, yet hath she so tempered and mingled all things, that there is not onely not any diuision and discord, but (if we belecue some Philosophers) such and so sweete a harmony, that, as he saith of vertue, if it might be seene with bodily eies, it would stirre vp incredible loue thereof: so if this harmonie might be heard with our outward senses, it would not only rauish vs more then the sweete Syrene songs, but woulde replenish vs with an vnspokeable kind of pleasure, fitter for the heauenly gods (as they thinke) then for earthly men.

& In this litle world, this tabernacle of our bodies, this *microcosmos*, albeit it consist altogether of contrarie elements, and of those whereof euery one seeketh to destroy another, and that by most contrarie qualities, as the extremities of heate, colde, moisture, and drought: and albeit there be neuer any peace or rest, vntill (as Aristotle teacheth) there be *elementum praeordinans*, a predominant element that ruleth all the rest: yet al the rest so serue and obey it, so consent all to the good of the bodie, the water asswaging the extremitie of the fire, the fire warming the coldnes of the water, and so of the rest, euery one abating others exceedings, euery one supplying others wants, that albeit (as is in the prouerbe) nothing be more contrarie then fire and wa-



ter, heate and colde: yet as Physitions of diuers deadly poisons make one wholesome medicine, and as Bees of diuers noisome flowers make one sweete honye (so nature the best scholemistres, of many contraries hath made one the most sweete and pleasant mixture in the bodie. And that therefore, *lest there should be any diuision in the bodie.*

& In this similitude of the Apostle, albeit the head be placed as the watch-tower, the eies & eares as watchmen, the handes as champions, the shoulders and sides as walles or bulwarkes, the feete as proppes to support, or as quicke postes to dispatche, the tongue as an Interpretor or Ambassador: yet they all, head, eies, eares, hands and feete, so consent and agree, euery one lending helpe to another, that that which toucheth one, is regarded and cared for of all.

6 Barnarde in his meditations, to shewe howe easily euery man might be directed and amended by himselfe, saith, that euery one hath in his owne house *accusatorem, testem, iudicem*, an accuser, a witnesse, and a iudge. *Accusat me conscientia, testis est memoria, ratio iudex.* My conscience is mine accuser, my memorie the witnesse, my reason the iudge.

The like hath S. Basill on these wordes, *attende tibi ipsi*, so that farther then to himselfe, & to his owne house, to his owne conscience, to his owne memorie, to his owne reason, man needes not to seeke, the most certaine censurer of himselfe. In like manner the Apostle S. Paule, to make manifest to the Corinthians what a mischiefe contention was in the Church, sendeth them to no other place then to their owne bodies: as if he should say, If contention and strife can not be betwene the head, eies, handes, and feete, without the danger,

danger, nay destruction of the whole bodie, much lesse  
in the Church, vvhich is the bodie of Christ: *Ye are the  
bodie of Christ, and members in part.*

This is that leauen which we with the Corinthians  
must purge out, before we can be svete bread.

These are those workes of darkenes, which we with  
them must cast off, before we can put on the armour of  
light.

This is that olde man with his deceaueable lustes,  
which we must lay aside, before vve can put on the nev  
man Christ Iesus, vvhich after God is shaped in righ-  
teousnes and true holines.

*God is charitie, and he that dwelleth in charitie dwelleth  
in God, and God in him.*

Our God is the God of peace, our Christ is the prince  
of peace, his Gospell the Gospell of peace, his Apo-  
stles preachers of peace.

The Prophets prophecied of him, that in his daies  
peace should flourish, the Woolfe and the Lambe, the  
Leopard and the Kid, the Calfe and the Lyon should  
dvell together: that they should in his daies turne  
their svordes into plovve shares, their launces into  
sithes or sickles, their speares into spades.

In his natiuitie the Angels sang peace, *Glorie be to  
God on high, and in earth peace.*

His vvhole life vvas an example of peace: euery  
vvhether *pax vobis*. His commission to his Apostles, a  
commission of peace: Into vvhathouse soeuer ye en-  
teter, say, *Peace to this house*. In his departure hence he  
left peace, *My peace I leaue you, my peace I leaue you.*

Gregorie Nissen expounding these vvordes, *Pater  
noster qui es in caelis*, As oft faith he, as vve say, *Our father  
which art in heauen*, so oft vve must remember of vvhath  
stocke



A SERMON  
stocke & linage we are, namely sonnes of the almighty, and whither wee ought to aime and direct all our thoughts and deeds, namely to the highest heauens, where our father dwelleth: otherwise, as bastard children, wee shall beate the aire, and shoote at an vncertaintie. In like maner, as oft as we consider what a God our God is, what a Christ our Christ is, what a Gospel our Gospel is, what Apostles our Apostles were, how that his birth, life, death, and all these, resounded nothing so much as peace: so oft (as Chrysostome noteth) we must labour *Vt similitudinem patris indicet actus prolis*, that is, that we may be fatherlike, that if wee will be coheires with Christ, we (as Cyprian saith) see that we abide in the peace of Christ.

For seeing we haue all one and the same father, redeemer, comforter, all one and the same milke of the word, and food of the Sacraments: Seeing we all inhabite here one and the same vale of miserie, the valley of teares, hauing all one and the same sworne enemy, the olde malicious and canckred serpent: Seeing there is but one God, one faith, one baptism: Seeing we are all branches of the same vine, drawing all iuice & moisture alike from the same roote, all seruants of the same master, children of the same father, and (as the Apostle saith) all members of the same body: why do we either contemne or contend one with another?

Seeing we all runne for one goale, we all wrestle for one garland, we all strue for one crowne, a crowne immarcescible: Seeing as this our Apostle saith, that by one spirit we are all baptized into one body, whether we bee Iewes or Græcians, whether we bee bound or free, and haue bene all made to drinke of one spirite: Why forsake we one another? why despise we (as the  
Pro-

Prophet saith) the sonne of our mother, the sonne of our heavenly father?

Chrysostome expounding this place of the Apostle in his 30. homilie on this epistle, saith that the Apostle vsed that word *To haue drunke of the same spirite*, in most apt and fit maner: for as we see (saith he) in gardens, herbes and plants all, although of diuers qualities, yet to be all watred with one and the same raine, and all to fructifie and encrease: so we, although of diuers nations, of diuers callings, yet haue all bin partakers of the same spirit, & haue all tasted of the same grace. If therefore one spirit haue fashioned vs all, and haue made vs all one body, and fed vs with one & the same heavenly table, haue watred vs all with one heavenly dew from aboue, which all are to haue drunke of the same spirit: If it haue vnited vs who were before so farre different one from another: If the members then make one body, when they all as it were do grow and knit theselues together: why dreame we of any the least dissention, the least difference? And a litle after, albeit the members be many and diuers, yet this is the prerogatiue of the body, to make all those, although many and diuers, yet all one. In like maner, albeit the Christiãs be many, scattered farre and wide throughout all the world: and although (as Tertul. saith) that Christs kingdom is not contained in any bounds, as the Germans, Britons, & others are: but whither soeuer you go, his name is beleued on, & his power stretched out: & that although ye go to the Indians, to the Moores, or whither soeuer els, euery where you shall find, *In the beginning was the word, and the word was with God, & that word was God*: yet notwithstanding, of al these, although thus far distant, yet while they obserue the vnitie of the spirit in the bōd

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of



10 of peace, as of the 5000. in the Acts of the Apostles, there is *Cor unum & anima una*, one heart, one soule. This is the prerogative of the Church, to make that they, who are in bodies many and diuers, yet being v-nited in spirit, make all one mysticall body vnder their head Iesus Christ.

This is that catholike Church which we beleue: this is that communion of Saints, which not flesh & blood, but our father which is in heauen hath gathered together. This is that body whereof our Apostle here speaketh, whose head is Christ, whose members we are, wherein the Apostle laboureth for agreement & confort, and that therefore, *Least there should be any diuision in the body.*

X Diffention, diuision, is a most miserable thing, whether ye respect the Church, common welth, or priuate families.

The contention of the Apostles of our Sauour, fauoured of those things which are of the world and not of God. The dissentions betweene Paul and Barnabas, although the Lord turned all to his greatest glory, yet gaue the Church a shrewd blow, euen in her swadling clothes. The strite betweene the East and West Churches about the feast of Easter, armed the enemies of both against both. The quarels betweene Theophilus and Epiphanius, Chrysost, Augustine, Ierome & Rufinus, caused Christ and his kingdom to be ill spoken of.

X *Clem. Alexandrinus Strom. li. 7.* saith, the Heathens were wont to obiekt on this maner, Ye Christians dissent among your selues, and maintaine so many sectes, which although euery one doe chalenge to it selfe the title of Christianitie, yet euery one doeth hate & condemne another. For this cause said Chrysostome, wee are become ridiculous both to Iewes and Gentiles, while

while the Church is rent into a thousand pieces.

The familie of Loue in reproch in their writings,  
call vs the deuided people.

Chrysostome on the Actes noteth, that some were  
woont in his time to say, I would be a Christian, but I  
know not to which side to cleaue: The one saieth, I say  
true: the other saieth, I say true. Which if euer it were  
true in any age, in this of ours is most true. By this wee  
see many obstinate confirmed in their error, many  
weake to be kept backe, and many wicked to take occa-  
sion hence, to say in their hearts *Non est Deus*: There is  
no God. *Zeal &c. written*

For albeit our contention be not so bitter as it was  
in Poperie among the Dominicans and Franciscans,  
and that whole vnholly rable, euery one striuing *pro aris*  
& *focis*, one crying out, Loe here is Christ, another, loe  
here is Christ, which euery one hath seene in euery an-  
gle of euery great temple, at euery sacring of euery  
masse, all which controuersies Iesuitisme hath almost  
swallowed vp: yet as long as we with the Corinthians,  
hold one of Paul, another of Apollos, another of Ce-  
phas, are we not carnall? doe we not make a rent in the  
body? I am sory that these things, and greater then  
these may be spoken of vs.

Paul, Apollos, Cephas were excellent men in the  
church of God, & adorned with most excellent & rare  
gifts: yet did the apostle reprehend the Corinthiās for  
depending on them, for diuiding the church for them.

If the Apostle might in these our dayes reuiue & see  
our strife, what itching eares we haue, how we heap vp  
teachers to our owne liking, how that is holy that wee  
will, and as long as we like, how like straying sheepe we  
forsake our owne sheepfold, and like foolish chickens



flie frō vnder the hens wings, how in this citie sundry  
assemblies in diuers places are thought far more holy  
then this daies assemblie, or any other at this place or  
the like: what may we thinke he would doe or say?

Be it that they are (which God knoweth they are not)  
as Paul, Apollos, Cephas: yet as long as for them, or  
by them the church is rent, vntill Paul, Apollos, Ce-  
phas (if any such be) take away the scandall, the stum-  
bling blocke, is there not dissention in the body? So  
long as euery one draweth disciples after him, seeking  
our owne and not Christes glory: So long as in giuing  
honour, we go not one before another: So long as we  
giue not due food in due season, but as crows feed on  
carrion, so we fill our auditors eares with the supposed  
faults of other men: So long as we see not the beame  
in our own eie, but are euer hagling at the mote in our  
brothers eie: So long as we put our faults into the hin-  
der part of the wallet, and lie prying into our brethrens  
which we hang before vs: So long as we doe nothing  
but with cursed Cham lay open our fathers nakednes:  
while we speake not to the heart of Hierusalē: So long  
we make a schisme, a dissention in the body, so long  
Christ dwelleth not in our hearts by faith: So long we  
may seeme zelous, but not for good. So long we grieue  
the good spirit of God, wherewith we are sealed against  
the day of redemption, and heape wrath vnto our  
selues against the day of wrath.

As oft as I consider a notable fruit of this contenti-  
on, which is in deed the contempt of the ministerie (&  
I thinke of it oftentimes) so oft I cannot but tremble at  
the heauie iudgements which haue befallen so god-  
lesse people. What befell Mary Moises sister for her  
murmuring? Chora, Dathan and Abiram that set  
them-

themselves against Moises? the boyes that mocked olde Elizeus? what became of the holy citie Hierusalem? Niniue, Corinth, Galatia, Ephesus, Colossa, Laodicea, and others, now heapes of stones, now dens and cages for vncleane birdes and beastes, now of Churches planted by the Apostle, become slaues, and bound to Mahomet and infidelitie, are things to all the world manifest, and need not any further explication.

As oft as I heare men for their age reuerend, for their learning excellent, for their conuersation without iust reprehension, examples of the flocke, elders that rule well, worthie of double honor, to be reprochfully traduced, to be made laughing stocks to men and angels, and being such as haue left all for Christ, yet to be termed Antichrists, sometime in the pulpit, sometime at your tables, sometime in lewde and shamelesse libels, and euery where to be handled vnworthily, to be enuied at, that kings haue bene their nursing fathers, and queenes their nursing mothers: As oft as I behold his platforme, whome I am lothe to name, that *personatus histrio* Martine, who thirsteth at the ouerthrowe of Bishoprickes, and Cathedrall Churches, like vnto him that reapeth where he sowed not: so oft me thinketh that I see a miserable ruine, first of the Vniuersities, and so consequently of the Church.

It is a thing woorth the marking, that at this day in our Vniuersities many either altogether leaue the Vniuersitie, or if they stay, yet doe shunne the studie of Diuinitie: some studie Physicke, some Lawe, *dat Galenus opes, dat Iustinianus honores.*

It is truely said by Cicero, *honos alit artes, omnesque incenduntur ad studia gloria, iacentque ea qua apud quosque improbantur.* Honour nourisheth artes, and all men are



stirred vp to studie with glorie, and those things are left alone which are reprobued of all men.

It is a prophane speech (they say) But *no man goeth a warfare at any time at his owne charges.*

There is a goale for them that runne, and to them that striue, and striue lawfully, there is a crowne prepared.

After seede time there is a haruest. Wee may not mussel the mouth of the ox that treadeth out  $\gamma$  corne.

The Elders that rule well are worthie of double honour: For *if they sowe spirituall things, is it a great matter if they reape temporall things?*

This practise hath already deterred many from the ministerie, & some that haue entred one steppe, it hath caused to leaue their calling, and yer long be, it will cause that fewe will addict themselues to the studie thereof.

Although I doubt not that there be in England 7. thousand, that neuer would bowe their knee to Baal, that neuer will take their hand from the plowe, that would followe Christ through good report and ill report, that would accompt all as dung to winne him, men that knowe, as the Apostle saith, *egere & abundare*, to lacke and to abounde: For what shall I doubt what they would doe, when I see what they haue done, *veterani milites*, olde souldiers, nay most valiant captaines: yet forasmuch as *nemo nascitur artifex*, no man is borne his craftes master: seeing that Christians are made, not borne, *fiunt, non nascuntur Christiani*: seeing men are not now immediatly taught of God, but (as the Apostle saith) they must *attendere lectioni*, attend to reading: and forasmuch as the parents hand and heade is chiefe in the education of his childe, whose endeouour for the most

most part is to leaue them a name to posteritie here vpon earth: what can we thinke to be the ende of this?

I might vse many examples to this purpose: I will onely shewe you this one. There is a notable storie recorded of the mother and of the sonnes of Zebede, the mother of an holie kinred: if any were, it is like she and hers were well taught; the children the seede of the faithfull, she asketh, they aske, shee asketh that her sonnes may sit the one on the right hand, the other on the left; The Apostles Iames and Iohn, the sonnes of Thunder, elected by Christ to that place, taught by God, they make the same request, as the answer, *You know not what ye aske*, manifestly sheweth.

Nowe if so good a mother, as the mother of the sonnes of Zebede, make this suite for her sonnes already elected, already possessed of the Apostleship: if the Apostles, touched (no doubt) with a good measure of Gods spirite (for they had left all they had, and followed him) yet dreamed of an earthly kingdom: what shal we thinke that *animalis homo*, the carnal man vwill doe?

Surely in this case Demas vwill forsake twentie Pauls, and the yong man in the Gospell, although he vwill bragge of doing all things commanded him, and that from his youth, yet if it come to suffer affliction vvith Christ, nay if it be but to sell all and follovv him, vwill depart from him sad and heauie.

The parents gather for their children, not the children for their parents. What parent vwill gather miserie, beggerie? Who vwill lay out these deare pledges to reproche and ignominie?

The best mother must yeelde to the mother of the sonnes of Zebede: the best schollers that are, are inferiour to Iames and Iohn: yet both mother



ther and sonnes, desire the right and left hand. What may wee then thinke of our tender plantes, our yong nouices, that may be turned into what their parents will? who as in duetie they are bound, depend wholly on their parents care and prouidence.

Phisitions when they deliuer any pils, or the like medicines, to prouide that they might not offend, either the taste with bitternes, or the sight with the vnpleasantnes of the matter, wrappe them commonly in gold or sugar, and so draw on the patient to receiue the medicine: euen so in the worke of the ministerie, Christian Magistrates as good Phisitions, to stirre men vp to that calling, whereunto *vix quisque idoneus*, scarce any man is fit, haue wrapped the outsides thereof in golde or sugar, that is with recompence after long labours, whereas in deede within, if men duely wey the burthen thereof, there is nothing but that which is heauie and bitter.

In poperie the chiefeest families were drawn hereunto, in hope to make their children Cardinals, Bishops, and great men, and with vs it was vsuall; and in Fraunce it is in euery second brother, almost in euery great house, & surely many among vs did it of a zeale, although it were but blind.

But what shall I say of these, that vnder pretence to reforme, seeke to ouerthrowe all, abusing the zeale and credulitie of the simple? who among them hath with Anna dedicated her one Samuel to serue the Lorde, or once to encounter the common enemy?

To speake what I thinke, and to speake my conscience freely, they that with *Martine* seeke the ouerthrow of all, doe offer sacrifice to their god their owne bellie: and although they would seeme the most sincere, yet  
in

in this seeking after the church spoiles, they are in deed the greatest idolators, seruing their god Mammon.

And these are they that stirre vp these tragedies, men whome nothing can satisfie, and yet they enuie the ministerie, if without them or their charges, by the Lordes blessing they may liue.

If Ananias and Saphira for keeping backe but halfe that which was their owne, were stroken stone dead; what may they looke for, that to reape where they sowed not, seeke to ouerthrowe all?

The deuill also plaieth his part in this tragedie. For as Pharao thought that there could be no more ready way to destroy Gods people, then by killing their male children: so the deuill seeing in the Primitiue Church, that some resisted vnto blood, and that some others most notable men, as Cranmer sometime Archbishop of Canterburie, Ridlie Bishop of this See, Latimer Bishop of Worcester, Hooper Bishop of Glocester, Far- rer Bishop of S. Dauis, Bradford, Saunders, Philpot, and others, in the midst of the flames to haue giuen testimonie to the Lorde Iesus: and albeit he see and perceauce, that by our contention hee hath profited much: yet seeing not all things to succede after his minde, he returneth *ad ingenium Pharaonis*, to kill the male children of the Hebrewes, euen in their swadling cloutes: that is, by taking away the reward of their labour and studies, to drawe men by litle and litle from the studie of Diuinitie, and so to make their desire and zeale lesse earnest. For although there be now many (the Lord be praised) that can and dare meete this enemy in the gappe: yet he hopeth for a day, and that yer long be, when there shall be none to barke at the wolfe when he commeth.



*Principijs obstat*, he seeketh to hinder the very beginnings.

*Dum seges in herba est*, while the corne is in the blade and greene, he maketh readie both sieth and sickle. He indeuoureth to stoppe and choke the first springs, before they breake out into any streames. His care is to writhe and wrest the trees, while they be but yong, before they get either toppe, roote, or great strength.

This mysterie of iniquitie hath not now first begun to worke and shewe it selfe; nay, it hath bene seene and noted in all ages: and to leaue off multitude of examples of auncient time, I will onely bring three witnesses of famous memorie, *omni exceptione maiores*, of our age, who in the spirite sawe what monsters these latter daies should yeelde, three notable learned men, *Caluine, Brentius, and Gualter*.

Caluine in an Epistle extant to that most reuerend father Cranmer, Archbishop of Canterburie, exhorting him to haue a care, that in England there might be established a certaine forme of religion, whereunto (saith he) as all other that beare rule there, must by common endeuour applie themselves, *ut precipua tamen sint tue partes*, yet so, as that the chiefe care must lie on your shoulders: *Vides quid locus iste postulat, vel magis quid pro munere quod tibi iniunxit ratione abs te suo iure exigat Deus*. Thou seest (saith he) what this thy place (he meaneth of an Archbishoppe) requireth, nay rather, what God may exact at thy handes by reason of the office which he hath laid vpon thee. *Summa est in te auctoritas, &c.* There is in thee the chiefe authoritie, which not onely thy place of honour, but also the opinion of thy wisdom and integritie hath purchased with all men. *Vnum tamen apertum obstaculum esse intelligo, quod*  
*prade*

*præda expositi sint Ecclesia redditus, malum sanè intollerabile.*

Yet I vnderstande that there is one open let or hinderance, that the Church reuenues are laid open for a pray. A mischiete truly intollerable. What thinke you would he haue said, if he had seene Martines platforme?

Brentius in an Epistle to Iohn Schopper, Abbat in Heilsbrunen, prefixed before his Homilies on the acts of the Apostles, saith on this wise: I thinke (saith he) that not onely Antichrist by his impietie, & the Turke by his crueltie, threaten the destruction of the church, but those also to seeke the vtter subuersion thereof, *Qui occupationibus & direptionibus facultatū ecclesiasticarū, quas maiores nostri ad conseruanda studia religionis contulerunt, a-  
dolescentes à studio sacrarum literarum deterrent.* Who by inuading and spoiling the Church possessions, which our ancestors haue bestowed to conserue & maintaine the studies of religion, deterre and driue away yong men from the studie of Diuinitie. I know (saith he) that the church of Christ is builded on a sounder rocke, the that it can bee ouerthrowen with any storme, although neuer so vehement: & that the Church which resteth on the power of the holie Ghost, greatly needeth not the aide of externall riches: *tamen quia hi qui facultates Ecclesiasticas diripiunt, & in priuatum suum vsum transferunt, depredationibus suis id efficiunt, quo pauciores sacris literis operam dent, & ad obeunda publica Ecclesia munera erudiantur, profectò Ecclesiam Christi, quantum in ipsis est, euertunt & deuastant.* Yet forasmuch as they who spoile the Church possessions, and turne them to their priuate vse, and by their robberie bring to passe that the fewer doe studie Diuinitie, and be



trained vp to doe the publike functions thereof,truely  
as much as lieth in them,they ouerthrow & lay waste  
the Church of Christ.And a litle after,*Non ferenda bar-  
baries est, ut ea organa per qua Christus incrementum sua  
conseruationis effudit,tam fædè conculcentur*. It is a barba-  
risme not to be suffred, that those meanes and instru-  
ments whereby Christ had spread into the world the  
increase of his kingdome, shoulde be so filthily wa-  
sted.

Gualter on the 21. of S. Lukes Gospell in his 183.  
homilie, speaking vpon the occasion of the poore wi-  
dowe, that cast in two mites to the treasurie, and our  
Sauours preferring her before the richer, and those  
that offred greater gifts: forasmuch (saith he) as Christ  
is wont to behold such things, we must remember, that  
he also seeth them, *qui opes ecclesiasticas sacrilega audacia  
ad se recipiunt, aut saltem illas in usus illicitos atque propa-  
nos conuertunt*. Who with a sacrilegious boldnes take  
the Church goods vnto themselues, or els conuert  
them to vnlawfull and prophane vses. *Graue ergo illorum  
scelus, & omni detestatione dignum sacrilegium est, opes illas  
in usum alienum conuertere, siue id publicè fiat, siue priuati-  
m*. Hainous therefore is their offence, and a sacriledge  
worthie by all meanes to be detested, to conuert those  
possessions to any other vse, whether it be done pub-  
likely or priuately, & yet it is too too vsuall & frequent.

And first he sheweth how in the papacie these things  
are abused. But to let them passe: But among them  
(saith he) *qui Euangelij nomine & doctrina gloriantur, &  
religionis reformatæ sectatores videri volunt, impudentissime  
thesauri illi sacri distrahuntur*. Who glorie in the name  
and doctrine of the Gospell, and would seeme follow-  
ers of reformed religion, those holy treasures are most  
impudently

impudently wasted: some snatching part to their own priuate vse, other some casting all that is left into the publique treasurie or checker, to make thereof vayne houses, to erect towers and bulwarkes and munitions, to make gunnes and other engines to shed Christian blood, to pay wages to bloody souldiours. It commeth then (saith hee) to passe, *Vt alijs ex ecclesia ditescantibus qui huius labes & macula dici poterant, ministri eius fideles cum inopia & fame conflictentur, schola frigeant, doctissimi quique dilabantur, pauperes item, &c.* that some waxing rich of the Church reuenues, who are in deed the spots and blemishes thereof, that the faithfull ministers strue with famine and penurie, schooles are euery where cōtemned, learned men as water slide away vnrewarded, and the poore to the great reproch of the Gospell, are constrained from doore to doore to beg of them, who hate them and their profession.

Did not these men (thinke we) in the spirite foresee the Martines and Macheuils of this our age? or is not this the same spirite that possessed the pretended reformers in their dayes? did Caluine, Brentius or Gualter either maintaine an idole ministerie, or serue Mammō or their owne belly, when thus they bewailed and reprooued in the old Martinists this shamelesse Church robbery?

But whereunto shall we ascribe this vpstart insolencie? Cyprian saith, that idlenes and long peace haue corrupted the discipline which the Apostles left.

Euseb. by much libertie and ouermuch indulgence, our maners bee depraued, and discipline corrupted, while we enuie one another, while wee derogate one from another, while we bite and accuse one another, and stirre vp warre and strife among our selues.



A SERMON PREACHED

Vnthankfull to God, who hath vouchsafed vs so great blessings: vnthankfull to our soueraigne, to make a rent in her kingdome, who hath protected vs in so great dangers. Herein we shew our selues most like the Vipers brood, who neuer are brought forth, but by renting their mothers wombe: Or to yong Mules, of whome Plinie writeth, that they being well fed, all to beate their dammes with their heeles for recompence: Or to those beasts of whom Aristotle writeth, that hauing sucked vp their dammes milke, are not contented, vnlesse they may sucke vp their blood also.

Whatsoever the pretence is, if this course may run on a while, neither shall God haue that glory, nor the prince that honour, nor learning that reward, nor the Church that peace, nor the common wealth that gouernment, that in the feare of God, all good lawes, and all conscience appertaineth to them all.

Of these I may say as Seneca some time sayd of the like, *lib. 2. de Ira, cap. 9. Si tantum irasci vis sapientem, quantum scelerum indignitas postulat, non irascendum illi sed insaniendum est.* If you will haue a wise man to be so angry as the hainousnes of the offence doth require, hee must not be angry but he must be mad.

To haue eaten an apple as Adam did, to haue looked backe to Sodome with Lothes wife, to haue made an Ephod as did Gedeon, to haue receiued a reward as Gehezi did, to haue denied Christ, to haue doubted of the resurrection, to haue kept backe halfe a mans owne, in most men had bene matters not of so great moment: but in Adam, Loths wife, Gedeon, Gehezi, Peter, Thomas and Ananias, they were most hainous and grieuous offences.

If Papists, Atheists, Turkes or Infidels, should attempt

tempt this, it were but a matter of small waight : but that they who are armed with the name of the Church doe fight against the Church, *Ecclesia nomine armantur, & contra ecclesiam dimicant*, as Cyprian saith, that *filij sponsi*, the children of the bridegrome, that *Inimici eius, domestici eius*, that they of his owne house, should be his enemies, nay that hee who dippeth his hand in the dish with vs, a man of our owne peace, that is called a brother should doe this, should flaunder the brethren, should seeke the subuersion of the Church, is to others incredible, in him intollerable.

What is this, but (as our Sauour saith) *Percutiam pastorem & dispergentur oves*? I will strike the sheepeheard, and the sheepe shal be scattered? nay, what if it come to this passe, eyther to make no sheepeheard at all, or els to make that the sheepeheard shall be *pastor idolum*?

Take away the reward, lay open reproch and ignominie, and then see who will put his hand to this plough. Who will then say with the Prophet, *En ego domine, mitte me*. Loe here I am Lord, send me.

The Lacedemonians finding a boie delighted in picking out birdes eyes, put him to death : for they foresawe that hee would prooue in time a most dangerous citizen.

The Romanes seeing one that in his walke did euer vse to chop off the heads of the Poppies, adiudged that in time he would cut off mens heads.

What shall we thinke they would doe or say, if they might see what is shot at by these men, who aime not at the heads of poppies or birds eies, but at bishoprikes and cathedrall Churches which they planted not, the most renoumed monuments through Europe?

What



What will be the end, the Lord onely knoweth: but for the one vniuersitie, I can speake of knowledge, that Sathan and these master builders haue profited thus much, that where as there were in some Colleges and Halles where they liue at their parents charge an hundred or more, there are now in many not half the number, in some scant twentie; in other Colledges where there is allowed maintenaunce, although the number be not much diminished, yet many change their studies, and most doubt what is to be done, what course is to be followed.

If Sathan may transplante these yong plantes, if hee may drie vp these fountaines and welsprings, if he may cut off this tender corne in the greene blade: what can we then looke for but Barbarisme & a sinke of all mischiefe to ouerflow all?

It is truly said of Aristotle, *Finis intentione primus, executione vltimus*. The end although it bee last attained, yet it is first intended: and we here liue among men, *Non cum perfectis*, not with perfect men, and therefore they are to be drawen on by humane meanes.

Martine Senior braggeth of an hundred thousand, whom he termeth not a few, nor of small reputation, but in maner the strength of our land, the sinew of her Maiesties royall gouernment, whom yet he reprehendeth, both Preachers and people, that they suffer these things.

There are many, I am sory to see it, and I must confesse it, whom this vanitie hath led aside, many that do reuerence and admire this mans doings, vnto whom what greater euill could a man wish, then as he sayd of a couetous man *Vt diu uiuat*: so to them none other greater then this, that with their owne mouthes they should

should lay open their owne reproch?

The euill man out of the euill treasure of his heart bringeth out euil things: and who so priuily slandereth his neighbour, him will I destroy, saith the Lord.

Michael the Archangel contending with the deuill about the body of Moises, gaue no reuiling speeches, but said, The Lord reprocue thee.

Neuer did any godly man write or speake on this maner. None of the fathers of the primitiue Church euer delt in this sort, no not with most damnable heretikes. None of the most wicked heretikes vsed such reprochfull taunts against the fathers. It cannot proceed from Gods spirit, to lay open Gods children to be derided of Gods enemies. No man that by reading of holy scriptures, praying, or meditating, talketh with God, can speake with a spirit so void of God.

O holy Patriarchs, Prophets and Apostles, holy bishops, Martyrs, Confessors, haue ye so wonne kingdoms to Christ, conuerted nations, planted faith?

Is this, to reuile our brethrē, to make a scorne of the Lordes ministerie, to haue all our speech powdered with salt? Is this to minister grace to the hearers? Is this to edifie the Church? Is this to beare one anothers burthen?

In this lauish and vncharitable reproching of fathers and brethrē, I must say to them as Seneca in an epistle, saith, *Similes sunt canibus rabidis qui plusquam exigit fames mordent*: They are like vnto mad dogs that bite more then their hunger or necessitie requireth.

It is notably said of Ierome in his 3. apologie against Ruffinus, in a matter of farre lesse inconuenience then this is, wherein Ruffinus delt in respect of Martine modestly and charitably. *Quid necesse est in multorum scandala*



*ruinamq̃, proferri, qua secretò corripere valeas aut emenda-  
re?* What needeth it to haue things spread abroad to  
the offence and fault of many, which thou maiest se-  
cretly either correct or amend? Of this man I will say,  
as sometime Seneca lib. 14. epistola 95. said of Marius,  
*Quid tu Caium Marium semel consulem (vnum enim consu-  
latum accepit, ceteros rapuit) &c.*

What mooued Caius Marius who was once cho-  
sen Consull (for in the rest they chose not him but hee  
chose them) to pursue the Teutonikes and the Cym-  
brians, and to follow Iugurth through the deserts of A-  
frica, and to vndertake so many perils & dangers? Was  
he (thinke you) mooued thereunto by any instinct of  
vertue? *Marius exercitū, Marium ducebat ambitio*, Marius  
led the armie, but ambition led Marius, saith he.

In like maner, if you aske what hath moued Martine  
to this so great boldnesse, whether there hath therein  
appeared any sparke of vertue? Ianswere, *Martinus po-  
pulum, Martinum ambitio ducit*, Martine leadeth the peo-  
ple, but ambition or perhaps auarice leadeth Martine.  
As that wretch burned Dianacs temple to make him-  
selfe famous: and as he ouerturned *Omnia iura diuina &  
humana, propter eum quem ipse sibi opinionis errore sinxerat  
principatū*, as Cicero saith, to make himselfe great, ouer-  
threw all the lawes of God & man: so this mā, to satisfie  
his owne opiniō, careth not though he do *cælum & ter-  
rā miscere*, ouerturn all estates neuer so wel established.

It is a spice of singular enuie, nay of impietie, to en-  
uie the church, that kings haue bene her nourishing fa-  
thers, and Queenes her nursing mothers, that kings  
haue serued the lord, that they haue kissed the sonne,  
that is, that they haue done all things for the Church,  
and the aduancement of the ministers thereof.

*Is thy eye euill, because I am good?* Chrysostome in his 31. homilie on the first to the Corinthians, prooueth that enuie is worse and more hatefull, then couetousnesse the roote of all euils. The couetous man (saith hee) reioyceth when hee gaineth: the enuious man when another looseth, hee counteth it to goe well with him, when it goeth ill with others, measuring his owne felicitie by other mens miseries: a fruitlesse drone pining at others profitable labors: *Expressa quadam Sathana imago*, a very liuely image of Sathan.

But as Ioseph the more he was enuied, the more the Lord prospered him: and the more Moises and Aaron were maligned, the more the Lord wrought for them: and the more Iob was humbled, the more the Lord exalted and restored him: so this fruit will come of these foes, that the more they shal set themselues against the Church, and seeke to vndermine it, so much the more the Lord will strengthen and confirme it.

What griueth it thee (saith Chrysostome) that thy brother hath receiued a spirituall or temporal blessing? but of whom hath he, I pray thee, receiued it? hath he it not from him from whom euery good and perfect gift descendeth? hath he it not from God aboue? bee angry then with him who hath giuen it, not with him that hath receiued it.

Griueith it Martine, that the Lord hath in so large a measure blessed his Church, that as yet there remaine some steppes, some monuments of kingly and gracious liberalitie, that at this day our most gracious soueraigne (whom God long preserue) her faithfull Senate of elders laie not open all things to the rashenesse and temeritie of some? let him bend his anger agaynst G O D, in whose handes Princes



A SERMON PREACHED

hearts are, against the prince, against the state, for that they suffer not the Church to bee a praie vnto their teeth.

*Regalius est addere quam adimere*, it is a more royall thing to adde then to take away.

Sooner may one rakehell burne Dianaes temple to ashes, then all the princes of the world build it vp againe. In Phisike the methode to kill, is easier then to cure. It is a rule in Aristotle, *Facilius destruere, quam construere*. Easier it is to pull downe then to set vp.

I may well in this matter say as it is reported, that Agesipolis once did: vnto whom when one reported as a strange thing, that Philip king of Macedonie had in a few daies space taken, and sacked, and rased Olinthus a most famous citie, and had either slayne or sent into banishment all the citizens, and had made a miserable spectacle of so renowned a place: *Atqui, per deos inquit*, but I sweare by the gods faith this heathen man, that Philip king of Macedonie, although a great king and a mightie conqueror, yet can hee not in a farre longer time, no not in many yee res build such a citie as Olinthus was.

Let Martine brag of his thousands, of his good successe, in deed of his owne shame: yet shal he not in many yeres, nay not in many ages, erect such a state, build such temples as this before your eyes is, endow them with such possessions, prepare such recompences for learning and learned men.

If his plat might take place, he might then say, *Ecclesiam inueni auream, relinquam aream*, I haue found the Church of gold, I will leaue it of brasse: or, I found it of Marble, I will leaue it of Bricke, I found it couered with Lead, I will doe as Dyonisius did with Aescu-

AT PRYLES CROSSE

Aesculapius, in taking away his golden cloke, I will thatche it with broome, it is lighter in the sommer, & warmer in the winter.

If this mans counsell might be heard, I will say as Cicero saith in another case, *Rempublicam* saith he, but *ecclesiam* say I, *que nunc aliqua est nullam haberemus*, whereas now by Gods great blessing, and her Maiesties gracious fauour, wee haue a Church, wee shoulde then haue none at all.

Let no man obiekt to me and my brethren, while we followe this argument, that of Demetrius the siluer Smith, *Great is Diana of the Ephesians*: for we herein communicate not with flesh and blood. Many of vs haue one foote in the graue, and al our life ought to be a meditation of death: this we vrge, that the Church possessions, Christes patrimonie, is not as they desire, being so bountifully bestowed, so gratically protected, so wickedly to be pulled downe, and scattered abroad.

If it be euill spent by some, it is their fault that abuse it: and if some fewe be faultie, why should all be punished?

Euen in the best times, there haue bene euil Priests.

S. Hierome on the sixt to the Ephesians, on these wordes: *Fathers, prouoke not your children to wrath, but bring them vp in discipline*, willett Bishops and Priestes diligently to reade that place, who bring vp their sonnes in secular learning, and cause them to reade wanton comedies, and to sing filthie rimes, and peradventure, such as they maintaine with the Church reuenues.

Eli the Priest was himselfe an holie man: but because he brought not vp his children in discipline with due correction, he fell backward, and brake his necke.



And a litle after in the same place: If the Apostle require of the Ephesians, of Laye men, and of such as were conuersant in the affaires of the world, to bring vp their children in discipline, and in the feare of the Lorde: what may wee thinke he requireth at the Bishops and Priestes hands, of whome he writeth to Timothie, that their children must be brought vp *in obedience and all honestie*? and repeating the same to Titus, he saith, A Bishops children must be *faithfull, not riotous, not disobedient*, and (as though the childrens offences were to be imputed to their fathers,) he addeth: *coniunctionem causalem*, a coniunction causall: *oportet enim Episcopum, &c.* For it behoueth a Bishop to be without crime, as the steward of God, and concludeth thus: *Non est ergo sine crimine Episcopus, cuius filius non fuerit subditus, aut in accusatione luxurie*. The Bishop therefore is not without fault, whose sonne is either disobedient or dissolute.

Be it that some such there are, that feede themselves and not the flocke, some wicked, irreligious, accompting gaine godlines, that haue made the house of God a denne of theeues, that are but spots in our feastes: yet, the Lord be praised, the Lord hath his, that watch ouer Sion day and night, that weepe for her, that pray for her, that preferre Hierusalem in all their mirth, that goe in and out before Gods people, that giue due foode in due season, that care for the soules committed to their charge, as men that must giue a strict accompt to the searcher of hearts and reines.

This land had some times euil Iudges and Iusticers, that turned iudgement into wormewood, and iustice into gall.

There was at Rome a proude Tarquine for their king,

king, yea this nation hath had tyrants : what then ? Li-  
 uie faith of Rome, *regale ius non regni, sed regis vitijs a-*  
*demptum est*: the kinglie power was not raken away for  
 the fault of the kingdome, the manner of gouernment,  
 but for the kings faults.

*Tertullian de praescriptione aduersus hereticos, Quid ergo*  
*si Episcopus, &c.* What then if a Bishop, if a Deacon,  
 if a widowe, if a virgine, if a Doctor, if a Martyr, fall  
 from the faith ? shall heresies seeme to haue the victo-  
 rie ? *ex personis probamus fidem, an ex fide personas ?* Doe  
 we approoue the faith by the persons, or the persons  
 by the faith ? let them flie away, chaffe of light faith,  
 with euery blast of tentation, the Lordes corne shal be  
 put vp farre the cleaner into the Lordes garner. Iudas  
 the Treasurer became a traitor, Philetus, and Her-  
 mogenes, Phigellus, and Hymeneus forsooke Saint  
 Paule.

S. Augustine faith well in Psal. 131. *Non perijt frater-*  
*nitas propter eos qui profitentur quod non sunt*: the brother-  
 hood perisheth not for them that professe that which  
 they are not.

*Chrysostom hom. 4. de verbis Esaia, Vidi Dominum, Quā*  
*videris Sacerdotem indignum, ne traducas sacerdotium, Iu-*  
*das proditor fuit, verum ob id non accusatur ordo Apostoli-*  
*cus, nec crimen est sacerdotij, sed animi.* When thou shalt  
 see an vnworthie Priest, accuse not his calling : Iudas  
 was a traitor, yet was it not the fault of the Apostles  
 order, it is the fault of his minde, not of his ministerie.

As water that runneth through a wooden or a lea-  
 den pipe, neither washeth away the furrednes of the  
 pipe, nor defileth it selfe, but watereth the garden  
 whither it goeth, and maketh it fruitfull : and as the  
 Sunne beames shine through many lothsome places,  
 and



and yet neither can purge the place, nor the place pollute them; euen so the word of God may be fruitfull to others, when it is fruitlesse in him that teacheth others: it may be a whetstone to giue an edge, or a trumpet to stirre vp, when yet we may be as dull as stones, as heauie as lead: and therefore the Apostle praieth that when he hath taught others, he may not him selfe be found blame worthie.

Good corne is not the woorse for a patched sacke, nor bad wine the better for a golden cuppe. No man refuseth golde for the drosse that is mixed with it, nor roses for the thornes that growe among them. What if Saule be among the Prophets? What if Iudas be among the Apostles?

If the like measure might be vsed against any estates, against the nobilitie of this land, the iudges & gentlemen, and you the Citizens of this citie, for the pretended faultes of some fewe to ouerturne the state of all, who might promise him selfe one howers securitie? and we are some part of the bodie.

Eut I doubt not, but as England hath heretofore had many notable men, most worthie martyrs, whom not England onely, but all Europe doth for many excellent giftes of God admire: so I doubt not, but at this day there are many Abrahams, Phineeses, Noahs, Loths, Peters, Paules, euen seuen thousands, that is to say, innumerable, who neuer bowed knee to Baal, and would, notwithstanding all those calumniations, accompt all as drosse to vvinne Christ, and let them enioy Gods blessings in his Church.

I am sorie that I haue occasion to carrie you thus along vvith this discourse: but I must ansvvere as Tertullian in another case said: *Conditio presentium temporum*

rum prouocat hanc admonitionem nostram, the estate of these times prouoketh this our admonition,

### The second part.

The second thing that I noted in the Apostles words was, that there should be a mutuall care, *Let the members haue the same care one for another.*

All the members in the bodie haue one and the same beginning, all one and the same substance, and none can doe well, if any one doe amisse: if one perish or putrifie, it infecteth first the next, and so in time anoieth all: or if any one in a common calamitie deny helpe to another, all thereby are brought into danger: euen so among Christians, let no man suppose, that his brethrens cause appertaineth not vnto him, but as the members of the bodie, the inferior serue, the superior rule, euery one careth for, and regardeth another: so in the Church, so in the common wealth, let the highest and lowest, and all agree, and consent to the good of all.

As in the bodie, without the mutuall consent of the members, neither all, neither any of them, can belong in health, or continue without griefe: so in the Church, without a mutual care, a mutual concord, nothing can succcede to the good of the Church, or the increase or aduancement of the cause or kingdome of Christ, or any member thereof.

*Let the members haue the same care.* A speech of great *Emphasis*, euery word carying his iust waight. First the name of the members teacheth obedience to the head, care for all the rest, loue to all the rest.

Let the members care. Let no man thinke his brothers matters not to appertaine vnto him.

Let the members not only haue a care, but the same

F, i.

care,



A SERMON PREACHED

care, let the members haue the same care, let there be no distraction or separation of mindes.

This place requireth, that they who are in the Church and common wealth, the chiefe should haue good respect to them ouer whome they are placed, euen of the meanest: and that they whom the Lord hath not exalted to so high place, should in the Lorde obey their rulers: that as the bodie then prospereth, when all the members agree together: so they all shall prosper, when they growe vp as one man in Christ Iesus, which is the head ouer all, in all, and through all.

It is a great mischiefe and present danger to the bodie, if the members care not one for another: but it is farre greater, if they rise one against another, if they fight one with another.

There is a notable historie in Esdras, of them that builded the Temple. Wee (say they) will builde, and we alone will builde, and wee will builde together: as if they would say, Wee all couet, we all care for, wee all as one desire the speedie building of the Lordes house.

Apocal. 12. Michael and his Angels al fight against the Dragon, all as one, all desire the same victorie, all set vpon the same enimie. *Virtus unita fortior*, force vnited is the more forcible.

This teacheth vs thus much, that all must concurre together, that all must labour together, that all must care together. Art thou a member? care for the bodie: carest thou not? thou bringest the bodie into danger, and shewest thy selfe an euill member.

All the souldiers of Iesus Christ must prepare them selues to fight vnder the banner of Christ, to fight the Lordes fight, to put on the whole armour of God, that they

they may resist in the euill day. For as none is crowned but he that strueth, and as none obtineth the goale, but he that runneth, and as no man receaueth the pennie, but he that laboureth in the vineyard, neither doth any raigne with Christ, but such as suffer with him: so except the members care, and haue the same care, they shewe themselues not sound members of that bodie, whereof Iesus Christ is the heade. God hath so mixed all things in this worlde, that nothing, that no estate can stand by it selfe. *Tum tua res agitur paries cum proximus ardet*. Then is thy matter in hande, when thy neighbours house is on fire.

The husbandman ploweth not, soweth not for himselfe alone: the seafaring man saileth not for himselfe: the souldier fighteth for his king and countrey, not for his owne cause: the marchant aduventureth for forreine commodities, but not for himselfe alone, but for others also. *Nemo sibi nascitur*, no man is borne to himselfe, no man may liue to himselfe.

The king ruleth not for his owne, but for others commodities.

The preacher preacheth not for his owne, but for others edifyings.

It was a lawe among the Lacedemonians, as I take it, that if any thing were stollen from any man, his next neighbour should make it good, and that because he had not greater care of his neighbours safetie.

The time suffereth me not to shewe how farre off all estats almost are, from this regard one of another.

If we consider how that many that are the heads and greatest, eate vp the poore as bread; grinding their faces: howe some ioyne house to house, as though they would dwell alone vpon the lande: howe they nestle



themselves, as high as Eagles, & (as the Prophet saith) call their houses by their owne names: how you of this citie haue with vsurie eaten vp many ancient families, the fat of the lande, and by your Monopolie haue almost ouerthrowen all your sister cities, turning the common wealth to your owne priuate commoditie: what may we say, thinke you? that there is a mutuall care? nay rather, neither faith nor trueth, nor loue left among men.

All which duely weied, we shall appeare, first scant to be members, or if wee be members, scarce caring members: or if we care, we care not *idem*, we haue not the same care.

It was notably said of Agesilaus, that citie that hath this care, although it haue no walles, yet hath it stronger walles, then walles of brasse: and where this regard is not, although the walles be of brasse, yet are they as weake as paper.

Magistrates, ministers, the highest, the learnedest in the church & cōmon wealths cause, must all concur.

The cutting off of the least part in the bodie, doeth not onely bring a deformitie, but a detriment to the whole bodie.

*Chrysost. hom. 30. in 1. Cor. 12.* Those members of the body which are but meane, and seeme to haue litle vse, yet being taken away, disgrace the whole bodie: *quid enim capillis vilius?* what is more vile then the haire? yet shauē them either from thy eie lids, or frō thy brovves, thou shalt not onely disfigure thy face, but hinder the sharpnes of thy sight. Cut off the nose, let but one foote be lame: the vvhole bodie is maimed, though it be but the vvant of one member. Cut off one finger, nay but the litle fingers naile, thou shalt finde the rest lesse able

to doe their vvorke.

There is a notable treatise of S. Augustine in his 50. homilies, homil. 15. of the maner how we should loue one another. Consider (saith hee) and marke what is done among vs, euen naturally how euery member careth one for another. *Ecce, spinam calcas pes*, Behold, the foot striketh against a thorne. What is so farre off from the eie as the foote? farre distant in place, yet neere in affection: the thorne pricketh but in one and that a litle place, and yet see the backe bone boweth it selfe, the eyes search, the eares hearken, if any can giue help: the hands handle most tenderly, and although the eies, the eares, the heart, the head, the hands, and all be wel, yea the foote it selfe, euery where sauing where it is pricked: yet heart, eyes, eares, hands and all, although they be not hurt, yet haue a mutuall care to cure and comfort the part griued, though it be but the litle toe.

*Mutuis auxilijs stant omnia*, All things are maintained by mutuall helpes.

Gen. 12. When Abraham heard that his nephew Loth was taken and caried away of the fine kings that made warre against Sodome, he prepared himself with 318. borne and bred vp in his house, and pursueth the enemies, flaieth the kings, and recouereth and reskueth Loth and all his substance.

In the 10. of Iosue when Adonizedek king of Hierusalē, Hoham king of Hebron, Pirak king of Iarmuth, Iaphia king of Lachis, Dabir king of Eglon, make war against the Gibeonites, for that they had ioined themselves to Iosue, who had deuoted himselfe vnto the Lord: then ought Iosue as a feeling member, to send succour to them of Gibeon, to pursue the enemies: the Lord will shut them vp in a caue, Iosues souldiers shall



set their feet vpon their necks, Iosue shall slay them, and hang them vp vpon five trees, vntill the Euening. Abraham, Iosue, al that feare God, must set themselves agaynst idolaters, Gods enemies.

In like maner, if we bee liuely members vnder our head Christ Iesus, let vs not onely haue a care, but the same care with them.

Wherefore it is most honorably done of her Maie-  
stie, while the Pope and Spaniard, and all the Leaguers  
bend themselves against our neighbour king, because  
he hath set himselfe to seeke the Lord, and to aduaunce  
his trueth, to assist that Iosue: and we as members are  
to pray, that the Lord may abate the edge of the ene-  
mies sword, and graunt him victorie in the daie of  
battell.

In the first of Iudges, Iudah sayd vnto Simeon his  
brother, Goe vp with mee into my lot, that wee may  
fight against the Chananites, and I will goe vp with  
thee into thy lot also: as if hee should confesse them-  
selues being seuered, to bee vnable to match the Cha-  
nanites, but if either would take care of other, eyther  
helpe other in his lot, that then there were hope of  
happy victorie. O that those things might take deepe  
roote in our hearts, that Iudah would helpe Simeon in  
his lot, and Simeon helpe Iudah in his lot: if Christian  
princes abroad, and wee as brethren at home, would  
helpe one another, wee should with ease ere this haue  
subdued all the Chananites.

If ye of the laitie would fauour the ministerie; If we  
of the ministerie would painfully preach to, and pray  
for you of the laitie; If we would helpe you in your lot,  
and you helpe vs in our lot: surely Gods glory would  
be much more promoted, and our comfort on both  
sides

fides farre the greater: where this care taketh place, all things prosper.

It is truly said of him, *Concordia res parua cresunt, discordia maxima dilabuntur*, by concord small things increase, by discord the greatest are soone wasted.

Seneca reporteth in an epistle of his, that M. Agrippa a famous man was wont to say that hee did owe much to this sentence: *Hac se aiebat & fratrem & amicum optimū factum*, for that hereby he said he was made the best brother, and the best friend.

If an heathen learned thus much by the light of nature and humane philosophie, what ought wee to say, who haue bene taught as the trueth is, and haue tasted how sweete the Lord Iesus is?

This may teach vs (as the Apostle saith) one to support and helpe another, one to edifie and build vp another, if it be possible, and as much as lieth in vs, to haue peace with all men, one to beare anothers burdens, that so we may fulfill the law of Christ.

S. Augustine in his booke of 83. questions, and in the 71. questio, expounding these words, *Beare one anothers burden*, citeth out of Plinie a storie of the Hartes, which when they passe ouer the sea to any Island to pasture, doe on this sort order themselves, that they beare the burthen of their heads, by reason of the weight of their hornes, one vpon anothers backe, so as euery one that commeth behinde, doeth thrust out his necke and laie his head on him that goeth before: and because hee that leadeth the rest, hath none vpon whom hee may rest his head, *Vicibus id agere dicuntur*, &c. they are said to do it by courses: so as that he being wearied with the weight of his hornes, doeth cast about, and commeth after all, & into his place the next  
suc-



succeedeth, whose head he did beare when hee led: so one bearing anothers burthen they passe the sea, vntill they come to firme land.

If nature haue thus taught wild beasts, what ought, not naturall men or philosophers, but Christians who haue after another sort learned Christ, to doe?

If Harts doe so agree, and so one support and beare anothers burthen, and that in the middest of the sea, among the raging waues: if there one forsake not another, but all alike, the greatest as well as the least, yeeld to those mutuall seruices, and that onely for a litle pasture sake: what ought we to doe, who floting in this sea of miseries, yet looke for a citie hauing a foundation, for better foode, the ioyes prepared for the iust in the land of the liuing?

Thus it succeedeth euery where not onely among Christians and naturall men, but euen among the beasts of the field, while there is a common care one for another.

I might here take iust occasion to speake against ciuill dissention, where none careth for other, but euery one seeketh to destroy and supplant another.

While the two eyes of Greece, Athens and Lacedemon, were either agaynst other, neither caring for other, they both felt the smart, and Greece became a praie to the enemy. While Hanno and Hanibal enuied either other, neither caring for the good estate of Carthage, Carthage came to her confusion.

While the two brethren Etheocles and Polinices, contended about the kingdome of Thebes, neither regarding the one the other, nor the good state of the kingdome, they both lost themselues, and that they fought for.

While

While Aristobulus and Hircanus contended for the kingdome of Hierusalem, forgetting that they were brethten, or that it was the holy citie, or that there was the holy temple, the temple of the Lord, Hierusalem is made a praie to the Romans power.

Iosephus reporteth, that not the famine within, which was such that Marie the daughter of Eleazar did eate her owne child, nor the sword without, did so much harme to them, and good to the enemies, as the contentiō of the brethren & the mutinie of the multitude.

It is notablie sayd of Plutarch, *In praeceptis politicis, Nullum in medio reliquit fortuna certaminis praeuium.*

There is an excellent storie in Liuiē, *lib. 1. decad. 1.* to this purpose woorth the marking. There was between the Romans and the Albans deadly fued, such as no way might bee ended but by dint of sword: on both sides great preparation, and whē both armies had now as it were pitched the field, and set their battell in order, and were now not farre distant the one from the other, euen readie to ioyne battell, and to encounter together, whereof was sure to follow much bloodshed that might threaten the ruine of both kingdoms: Metius Suffetius generall of the Albanes, goeth to king Tullus, to whom he speaketh on this wise: Let Tullus king of Romans vnderstand thus much, that the Hetrurians, a people mightie by sea and land, enuie vs both, and onely looke while wee spoyle one another, *Vt nobis bello exhaustis, & Roma & Alba potiantur*: that when we shall haue dispatched one another, they may make a praie of Rome and Alba. Let vs therefore thinke of some other way, that so great a slaughter may not happen to both nations. Tullus receiueth the condicion: and by chance there were in either ar-



mie three brethren, three of Rome, three of Alba, three  
Horatians, three Curiatians, neither vnlike in age or  
abilitie. The condition is, that these three of either side  
should end the matter, *Et ibi imperium fore, unde victo-  
ria fuerit*, that there the soueraigntie & empire should  
be, where the victorie was. The kings on both sides  
encourage their champions, shewing that in their ver-  
tue and prowesse depend the estate of their gods, their  
kings, their countries, and their parents, that on them  
were cast the eies of the whole armie. The trumpets  
sound, the champions on both sides with might and  
maine grapple together, although not with the  
strength, yet with the courage of both armies: none  
of them nowe regarded his owne estate, for that on  
them depended the good estate of Rome, of Alba, the  
religion of their Gods, the soueraigntie of their king,  
the safetie of themselves and countrey. The glittering  
of their armour, the clashing of their swordes, the di-  
stilling droppes of blood kept the Romans and the Al-  
bans *Spem inter metumque*, betweene hope and feare.  
At the length two of the Romanes fell downe dead,  
and the three *Curiatij* were sore wounded, the third  
Roman being not once touched: who seeing himselfe  
vnable to encounter three, *Fuga sibi consulendam puta-  
uit*, determined to take himselfe to his heeles: which  
they beholding, follow him as fast as euer they can,  
and as their woundes would giue them leaue: and  
while euery one did as it were burne with desire of  
glorie, forgetting their owne feeblenesse, their bre-  
threns woundes and weakenesse, they did not as mem-  
bers of the body hold together, but as they were of  
the more strength, did runne the faster, and so for-  
sooke their brethren: which when the Roman once  
per-

ceiued, seeing them a good way afunder, he suddenly turned backe, and killed him that was next, wounded before and wearied, before the second could succour him, and the second also, before the third could rescue him: there now remained onely one to one, and of the Albans he that came lag, most wounded, most wearied, euen cleane spent. Here was great inequality, great oddes. The Roman vntouched, imbrued in blood, puffed vp with victorie, Behold (saith hee) here lie thy brethren dead, and so thrust him through that was scant able to hold his shield.

True it is, that we of Alba haue had a long contention with the Romans: we haue perhaps of three slayne two, that is the greater part, yet so, as we are all wounded: and although we bee all yet left aliue, and haue but one Roman to encounter withall, yet if in pursuit of him, wee hold not altogether, but runne stragling, euery man as the heate of his affections carie him, as did these *Curiatij*, if he may once deuide vs, he will destroy vs, although three to one, yet if the mans pollicie, may separate vs, it is not credible how easilie hee will overcome vs. Thus are those three euery one not caring for anothers safetie, as no good members of Alba, causers of their owne slaughter, and of the perpetuall subiection of their countrey to the Romans. Shall I apply this to our selues, how we in the chase of this Roman are diuided? Or shall I shew how we haue now for many yeeres left folowing after him, & being all wounded by him, haue fallē to fighting, nay to wounding, nay to killing one of another, sheathing our swords in our brothers bowels? O my brethren, that the members would haue the same care! O that we would seeke those things which belong to the peace of Hierusalem!



A SERMON PREACHED  
It is a fable, but hath a morall, that the Mouſe and the Frogge did ſo long contend for the maſterie of the marriſh ground, vntill the Kite in their contention caught vp both. The Lion and the Beare fell at one time on a yong Colt: either claimeth the praie to bee his: the lion alledgeth his ſoueraigntie ouer the beaſts: the Beare pleadeth his ſtrength, neither is content to deuide with other: they both fight ſo long, vntil being wounded and wearied, they are enforced to lie downe to take breath: then the Foxe, who all the while lay behind a buſh to behold their fight, to both their griefes tooke the whole praie from both.

Aristotle in his 9. booke *De hiſtoria animalium*, writeth of the Cibind and the Eagle, that they doe ſo vehemently contend and ſtrive, that oftentimes claspings together in the aire, they fall downe vnto the earth, and are taken vp aliue of ſheepeheardes: and that the Cranes in like maner fight ſo eagerly, that they will rather abide to bee taken vp of men paſſing by, then to leaue off.

It was a heauie iudgement of the Lord agaynſt the Madianites, who came in number as many as the graſhoppers are, or as the ſand in the ſea ſhore againſt Gedeon: and againſt the Philiftines, who in like maner came againſt Saul: and againſt the Ammonites and Moabites, and the inhabitants of mount Seir, who came againſt Ichoſephat, that euery of them forgetting their enemy againſt whom they waged battell, ſhould euery one ſlay another.

Let vs (beloued in our Sauour) conſider with our ſelues, that moſt mightie nations, moſt valiant people, moſt flourishing Cities, Greece, Carthage, Thebes, and Hieruſalem, for want of this due care, by this one miſchiefe

mischiefe of dissenting among themselves, to haue come to an vtter ouerthrow: on the other side, Abraham with 318. agreeing together, to haue deliuered his nephew Loth, and to haue killed the five kings: and Iosue, with an handfull in respect, to haue overcome five mightie princes, with all their power.

It is well said of Seneca, *Auxilia humilia firma consensus facit*. Small helps by consent growe mightie.

If wee haue the courage of Lyons, the strength of Beares, yet if we contend about our pray, the Foxe will deceaue both.

If wee haue the eies and winges of Eagles, or the strength of the Cibind or Cranes, that we dare fight in the aire, yet shall wee be taken vp by shepheards, by them that passe by. What? are we either more, or mightier then the Madianites, Ammonites, Philistims, or Moabites?

It was a great plague that the Lord laid vpon them, that euery one of them should be anothers slaughter man.

Be it that there be two Romanes already by vs vanquished, it may be that there is yet one left vntouched: if he can separate vs, surely he will destroy vs, for wee are already wounded: but what if wee who are wounded wound one another?

Nestor perswading Achilles and Agamemnon to concord, vsed this reason, For that otherwise Priamus and his sonnes would laugh at their variance. In like manner, Priamus of Rome, and his sonnes, our sworne enemies, seeing our hostilitie in bookes, in reprochfull taunts, and flaunderous libels, laugh at it, and cry ouer vs, There, there, loe so would we haue it.

It was wisely said of Socrates, as Xenophon reporteth,



teth, that without mutuall care and concord, neither could any citie be well governed, nor any house quietly inhabited.

Sixe things there be which my soule hateth, saith the Lord, and the seuenth my soule detesteth: namely, him that soweth discord among brethren.

He doth iniurie to Christ, that setteth Christians at contention. Wherefore if this, namely the members not to care for the members, nor to haue the same care, hath brought confusion to most mightie nations. If it make vs a laughing stocke to our enemies: if it shewe vs not to be the sonnes of God: if he be not onely hated, but accursed, that setteth debate betweene brethren: If euery kingdome or house deuided within it selfe, shall come to destruction: If when we bite one another, we shall be consumed one of another: let vs haue brotherly loue among vs, brotherly care one for another.

Salomon saith, that a brother that is holpen of his brother, is as a strong or well fenced citie.

*Ecce quàm bonum, & quàm iucundum est, habitare fratres in unum.* First *Ecce*, beholde, with an admiration, and then, howe good, and howe pleasant a thing it is, brethren to dwel together in vnitie! not contented as you see, to say, It is good, or it is pleasant, but beholde, how good and howe pleasant it is. Many thinges are good that are not pleasant, as affliction, and the like: and many thinges pleasant that are not good, as the bread of wickednes: but brethren to dwell together in vnitie, is, Beholde how good and how pleasant, &c.

S. Austen on this Psalme saith: *Ita dulcis est sonus, ut qui psalterium nesciunt, ipsum tamen versum cantent.* The sound (saith he) of *Ecce quàm bonum, & quàm iucundum est,*

*est, habitare fratres in unum*, is so sweete, that they who knowe not the psalter, yet sing the verse.

The summe and conclusion of this point is, that we loue one another: *Thereby shall all men knowe* (saith our Sauour,) *that you are my disciples, if ye loue one another, as I haue loued you.*

Owe nothing to any man, but this, that ye loue one another.

For in Christ Iesu, neither circumcision auaieth any thing, neither vncircumcision, but saith that worketh by loue.

The ende and fulfilling of the lawe is loue.

Let vs therefore not loue in worde or tongue, but in deede and truth: with a loue without dissimulation, with such a loue, as will couer the multitude of offences.

It was the Apostles ioye, which he by many obtestations besought them to fulfil, to be like minded, and as here is required the same care, so there the selfe same loue. Phil. 2.

Let vs therefore (as the Apostle saith to the Hebrewes) *consider one another, to prouoke to loue, and to good workes.*

I might speake, and so had purposed, much more to this sence: but the time hath so ouertaken me, that I must referre that, as also the third part of mutuall compassion, and the application: *Yee are the bodie of Christ, and members for your part, to your Christian consideration.* Onely this I wish you all consider, that as in the griefe of the bodie, the very heart sigheth, the eies shed teares, the head aketh, the stomacke refuseth foode, the whole bodie is made feeble, though it be but the griefe of a finger, or of a toe: so in the church there ought to be a sympathie, and fellowe feeling, to weepe with them that weepe, to reioyce with them that reioyce.

Who



Who is weake (saith the Apostle) and I am not weake? to remember them that are bound, as bounde with them.

It is most aptly saide of Chrysostome to this sence, *hom. 35. in Matth.* Doeth thy brother suffer trouble or losse? if thou be sorie for him, thou art placed as a member in the bodie of the Church: if thou sorow not, if thou suffer not, thou art cut off, and peradventure thou therefore sorowest not, because thou art cut off. *Tam diu dolet membrum, quam diu in corpore continetur: si autem abscissum fuerit, nec dolere poterit, nec sentire.* The member so long grieueth, as it is contained in the body: but being cut off, it hath neither sorowe nor sence: and so e- uery Christian that contemneth his brother, *Quia iam est alienus à corpore, ideo affectum charitatis non tenet in corde.* Because he is nowe a stranger from the Church, therefore he holdeth not the affection of charitie in his heart.

This your Sympathie and commiseration should shewe it selfe in releeuing your needie brethren, in helping and succouring the poore maimed souldiers, in aiding and assisting your afflicted brethren in Fraunce and Flaunders for the Gospels sake.

Nowe is the time when Pharaoh of Rome, Sena- cherib of Spaine, Rablace of Flaunders, in their pride set themselues against the Lorde, and his Christ, seeke to displace your dread Soueraigne, (whome let vs be- seech God euer mightily to maintaine) to conquere & subdue this nation to a forraine yoke, to spoile man, woman, and childe, and to make vs all slaues to their Romish and Spanish crueltie.

A heathen man could say, *Qui non propulsat cum potest iniuriam, &c.* He that doth not put away force or vio-  
lence

lence when he may, is as much in fault, as if he should forsake his parents or his countrey.

Our Sauour saith, *Quod uni existis, &c.* What you haue done to one of these for my name sake, you haue done it vnto me: is it true in reliefe of the bodie with foode and raiment, and not in preserving the body and soule from idolatrie and superstition?

In the 9. of the Actes, Christ saith to Saule, Saule, Saule, why persecutest thou me? Saule persecuted the Christians, not Christ that was in heauen, yet (saith Christ) because he had a compassion with his members, his Church, that that might be verified which the Apostle here saith: *If one member suffer, all suffer with it. Quando minimos meos persequeris, me persequeris.* When thou persecutest the least of mine, for my name sake, thou persecutest me.

It is saide by our Sauour, what you haue giuen to one of these, ye haue giuen it to me: for he that giueth to the poore, lendeth to the Lorde: and truely in this case, he that assisteth them that fight the Lordes fight, lendeth vnto the Lord, & it shall be paied him againe, and the Lorde shall deliuer him in the day of trouble.

In which respects, in these daies of the Spanish intended inuasions, of the seeking to supplant Christ and his members in our neighbours of Fraunce, ye should not only not murmur at any helpe sent them, or looke to be pressed thereunto by power or authoritie, but freely and chearefully to offer, to make a free will offering to serue the Lord.

The cause is Christes, the enemye ours as well as theirs, and therefore we, aswell as they, should suffer with them.

The king is the Lordes annointed: he is our neighbour,

H.I.

bour,



bour, a good neighbour, & such a one as feareth God, that hath from his youth borne the Lordes yoke: the danger great, for that through his sides he shooteth at vs, and by his ouerthrow, making as it were a bridge on his backe, the enemy hopeth for an entrance to vs.

Let vs all therefore in this case, for asmuch as the danger is common, make the care common: let vs not seeke to lay all on her Maiesties backe, whose care, and cost is onely for vs and our safetie, who for Christ and his Gospell sake, for the freedome and libertie of her loyall and louing subiects, to serue the Lorde her God, hath aduentured the wrath and indignation of most mightie and malicious enemies, and hath suffered the most detestable and damnable practises of most vile and wicked wretches. But the Lorde her God, whome she serueth, hath stode by her, and deliuered her, and they are fallen into the pitte they prepared for others, and haue inherited the reward of blood.

There was a time, when our swordes were turned into plowe shares: but the case is nowe altered, we must turne our shares into swordes, and he that hath no sworde, must sell his coate and buy a sworde.

Surely as Gods cause against whome they fight, is the principall motiue that stirreth vp those our enemies thus to maligne vs: so a second adiuuant cause is, that abundance and plentie, vwherevwith the Lord our God in his mercie, hath so richly blessed vs. Nowe as our Sauour saith, he that vwill saue his life shall lose it: so vwhen Gods cause and our Countries requireth it, he that vwill spare then, shall lose all.

I may say of this kind of men that hoord vp their filuer and gold, that are rich in plate and iewels, and the like, (which these men thirst after) as Ajax once did to Vlisses,

Vlisses, when they stroue for Achilles armour.

*Cur spoliatus erit, non cur metuaris ab hoste.*

So this abundance, nay rather this close keeping of it, when our prince and country may require it, where it rusteth and profiteth not, *Cur spoliatus erit.* It shall be a cause why wee shall be spoiled, not why wee shall be feared.

But I see I forget my selfe and abuse your patience: I must therefore, the time being spent, without repetition end, humbly beseeching the almightie God for his great mercy sake, so to softē our hard hearts, that there be no strife or contention among vs, but that all bitterness may be laid aside, and that, as members, we may all haue a care, and the same care, that if one suffer, all may suffer with it, if one be honoured, all may reioyce with it, that as we are the body of Christ and members for our part, so we may with one mind and one mouth, glorifie God the father of our Lord Iesus Christ. To whom with the holy ghost, three persons in one most glorious Trinitie, one God in Vnitie, might and maiestie, be yeelded all honour, prayse and glory, for euer and euer. *Amen.*

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